missionaries, were multifarious. Protestants, seeing the Chinese hunger for a Western type of education, opened many schools, stressing especially secondary and higher education. They founded and maintained some of the best educational institutions in the country. They gave much attention to hospitals and to education in Western medicine. The modern medical and nursing professions owed to them their inception and most of their development. They organized Young Men's and Young Women's Christian Associations, schools for the blind, and leper asylums. They promoted education in public health, helped in relieving famine, and aided the study of agricultural problems and methods. From the impulses derived from Protestants came a valiant Chinese effort to teach the masses to read. Protestants prepared and distributed an extensive religious literature: in 1924, for instance, they circulated nearly ten million copies of portions of the Bible. They presented the Christian message to millions, partly through the printed page, partly in personal conversations, and partly by means of public meetings. Although divided, as is the nature of Protestantism, into scores of denominations, they made extensive progress toward cooperation and union.

Protestant missions and the Protestant Christian community were having an influence quite out of proportion to their numerical strength. Some of the nation's leading educators either were Protestant Christians or had studied in Protestant schools. The Commercial Press, the largest publishing house in the country and an influential purveyor of the new knowledge, was founded by men trained in a Protestant mission press. Several of the nation's outstanding political leaders were baptized

Protestant Christians —among them Sun Yat-sen, Feng Yii-hsiang, Chiang Kai-shek, and some of the heads of ministries of the Nanking Government.

Roman Catholics were not so diverse in their activities. Compared with Protestants, they had little medical work, nor did they place such emphasis upon schools for educating the general public. They did not attempt to influence from so many angles the life of the country as a whole. They concentrated, rather, upon building Christian communities. To this end they brought thousands into catechetical schools, often paying the expenses of those in attendance. They expended much energy upon baptizing infants in danger of death, and, as a corollary, maintained scores